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OUR SUNDAY VISITOR

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Some Practical Reflections on Current Religious Thought

By M. A. C.

GREAT ZEAL.

AN enterprising Methodist minister down in Kentucky has devised an excellent method of augmenting his Sunday morning audience. He canvasses the registers of the local hotels on Saturdays, and places in the key-boxes of each, a typewritten, personally addressed letter bidding the stranger welcome to the services of his church, and giving the hours of service, subject of sermon, etc. A Catholic "drummer" to whom such a letter was recently addressed, suggests that the idea is worthy of the consideration of the K. of C., etc.

Many hotels, especially in big cities, have for years displayed advertisements of the local churches in their lobbies and offices, from which the stranger could learn the hours of services, the location of the churches, and often, the subjects of the sermons to be preached on the following Sunday. One non-Catholic men's organization we know of has an excellent system of stationing a member in the hotel office, to direct visitors not only to his own but to the other churches and so extend the "glad hand" to those who find themselves away from home on a Sunday morning.

The reason why such methods do not appeal to Catholics is obvious. The Catholic knows what his duty is on Sunday morning. All he needs, or should need, is the simple knowledge of the location, and hours for Masses, of the nearest Catholic Church. If he is a Catholic worthy the name, he will do the rest without any urging from well-meaning glad-handers, or typewritten reminders from the local pastor.

The non-Catholic has no such obligation imposed by his religion. To him, church attendance, especially when he is away from home, is a matter of convenience, or of whatever interest the programs of the local churches may present to him. One or two non-Catholic denominations, to be sure, have in their "canons" or their "discipline" regulations requiring the attendance of their laymen at Sunday services. But the fact of the matter is that their laymen, for the most part, feel no binding force in it. Certainly there is no consciousness of sin in their remaining away from church occasionally or even habitually. They may, and frequently do, admire the regularity of Catholics in the matter of church attendance. Or they may, and frequently do, suppose that their Catholic friends are so regular only because, in some mysterious way, they are FORCED to go to Church whether it is convenient or not. But that there are few non-Catholics who have any conception of the duty of churchgoing, who can understand the moral compulsion which takes Catholics to church in all weathers, at personal inconvenience, and regardless of the personality of the preacher or the excellence of the musical program, is amply evidenced by the strenuous and sometimes sensational methods to which non-Catholic ministers are forced in order to secure an audience on Sunday morning.

Our Divine Lord's Promise of the Blessed Sacrament

ON this Sunday the Church calls our attention to one of the most touching incidents in the life of Christ. She calls this Sunday Laetare Sunday because the Gospel of that day gives us cause to forget for the moment the Passion of the Son of God and call to mind the greatest gift that God has given to His children.

The multitudes have followed our Lord for three days. They are weak from hunger. He takes five loaves and two fishes and by His creative power so multiplies them that He not only feeds the five thousand who are present but even after all have partaken of the feast as much as they would there remain fragments enough to fill twelve baskets. This miracle was not performed as a proof of the Divinity of Christ, but He rather intended it as a preparation for a miracle that is far more wonderful. It was a figure and a pledge of what He was going to soon do not only once but every day until the end of time. He was to feed not only five thousand but the countless multitudes of His followers. The miraculous feeding of the multitude brings to mind that Bread which came down from Heaven and gives life to the world. The Evangelist tells us the Pasch was near at hand. In a few days our Lord will say to His Disciples: "With desire have I desired to eat this Pasch with you." The Church presents this miracle to us that it may prepare us for that Banquet where the real Pasch, where our Lord is going to give us His Own Body and Blood to be our food and drink. We are to feast as did our fathers before us and the generations who are to follow us are to be invited as we now are to come and taste how sweet is the Lord.

In these days of awful spiritual havoc we must go to our Eucharistic Lord for aid and strength. Our Heavenly Father is being ignored and abused by His children. The world has apostacized from God. We need a revival of the faith and fervor of the early Christians. They loved Christ because they learned to know Him in Holy Communion. The world needs spiritual awakening and we all need strength to fight for God and His right. We will find that strength in the Food that the Lord has prepared for us. If we are in earnest in the service of Christ we will strengthen ourselves for that service by making this Heavenly Bread our daily Food.

Father Smith Instructs Jackson in the Catholic Religion

The Fall of Man and Original Sin

(Continued)

FATHER S. Now I must inform you what God's original intention was concerning all mankind, providing our first parents would not grieve Him. God not only gave to them all that belonged to a perfect human nature, such as keen intelligence of mind, health, and sharp senses of body, but He clothed their souls with a supernatural beauty, which the Catechism refers to frequently as "sanctifying grace." In this condition, their souls bore God's own image, reflected His own divinity, and hence were objects of His intense love. But this was not all God did for our first parents. He intended that earth should be a veritable paradise for them. They would never experience sufferings nor hardships, would never die. However, these gifts, which in no wise belonged to their nature, would be withdrawn from them and would not be given to their descendants, in case they, representing human nature, should, like many of the angels, sin.

MR. J. Does the Bible really say that we should not have to die, had Adam not sinned?

FATHER S. Yes. In the Book of Wisdom, II, 23, 24, we read: "God created man incorruptible, * * * but by the envy of the devil, death came into the world." And St. Paul, Rom. V. 12, speaks most plainly: "By one man sin entered into this world, *and by sin death: and so death passed upon all men.*" That death would only follow as a consequence of sin is evident from the very threat of God to Adam: "In what day soever thou shalt eat of it, thou shalt die the death." (Gen. II. 17). Even the necessity of labor for the maintenance of life is a consequence of our first parent's sin: "Because thou hast eaten of the tree * * * In the sweat of thy face shalt thou eat bread till thou return to earth." (Gen. III. 23).

MR. J. But, Father, to me this sin does not appear to have been so terrible. If I understand the case right, our first parents plucked from a tree and ate fruit, which God forbade to them. Or is the "eating of fruit" a figurative expression for something more vile?

FATHER S. No, in the literal sense, they ate fruit, which God forbade them to eat. But, it must be remembered that their loyalty was on trial; it was a matter of principle; God was testing their obedience, and purposely made the trial easy. God in effect, said to them: "I am the Lord, your God, Who made you for Myself; Heaven is offered to you in reward for a slight act of obedience; but as free-beings you are at liberty to disobey. The consequences

(Continued on Page Four)

LATEST DATA ON ALL COUNTRIES

COLOMBIA

Population 5,480,000

THIS country is named after its discoverer, Columbus. Colombia secured its independence in 1819 with Simon Bolivar as its first president. Until 1832 what are now Venezuela and Ecquador were a part of Colombia. Throughout its history this Republic has had civil wars. In 1886 a new constitution was written. In 1903 Panama separated itself from Colombia. On April 4th, 1914, by a treaty between the United States and Colombia, the latter country was to recognize the independence of Panama and receive $25,000,000 together with certain rights in the Panama, Canal Zone. At sea level Colombia has intense heat, while its mountain peaks are covered with snow. Its products are mainly coffee, sugar, tobacco and cocoa. Its mountains contain gold, platinum, lead, copper, iron. There are also extensive salt mines.

While the Catholic is the state religion of Colombia no person will be molested "on account of religious opinions." Archbishops reside at Bogota, Cartagena, Medellin, and Popayan. In addition, there are ten other bishops, two Vicars Apostolic, and three Prefects Apostolic. The common schools are conducted by the state, but high schools are almost exclusively under the direction of the religious orders. Statistics bearing on the number of schools and pupils in attendance at present are not available. The population is chiefly Indian and mixed.

VENEZUELA

Population about 3,000,000

This country was discovered by Columbus on his third voyage, in 1498. It was declared a Republic in 1811, but did not become altogether independent until 1821, when General Bolivar defeated the Spanish army. The Republic contains 20 States and a Federal District. It has a coastline of 1500 miles. It is drained by more than 1,000 rivers, of which the Orinoco is the largest. Nearly all minerals abound here. Coffee, cocoa, rubber, hides, cattle are exported, also considerable gold.

Caracas (90,000) is the chief city, as well as the Capital, and is the seat of an Archbishop.

The population is practically all Indian or mixed, less than *one per cent* being European born. It is, of course, nearly altogether Catholic in name. Elementary education in public schools is free and, in theory at least, compulsory. The pioneer religious Orders, notably the Capuchins, did invaluable civilizing work in Venezuela and always were on the side of the people against oppression. In 1876 President Blanco instituted a severe persecution of the Religious and of the Church generally, whose effect is felt to this day. The condition of religion, however, is improving. Caracas is an Archbishopric, and there are five other Episcopal sees.

Teachers of Evolution Making Bible A Scrap of Paper Says Bryan.

DECLARING that Darwinism has no support in the Bible and that the theory is harmful as well as groundless, William Jennings Bryan, in a long statement to the New York Times, gives in detail his reason for opposing evolution. Mr. Bryan's views which originally stirred up prolonged discussion when he appeared in Madison, hold that the American teachers of Darwinism make the Bible a "scrap of paper." Excerpts from Mr. Bryan's statement to the New York Times follow:

The only part of evolution in which any considerable interest is felt is evolution to man. A hypothesis in regard to the rocks and plant life does not affect the philosophy upon which one's life is built. Evolution applied to fish, birds and beasts would not materially affect man's view of his own responsibilities except as the acceptance of an unsupported hypothesis as to these would be used to support a similar hypothesis as to men. The evolution that is harmful—distinctly so—is the evolution that destroys man's family tree as taught by the Bible and makes him a descendant of the lower forms of life. This, as I shall try to show is a very vital matter.

I deal with Darwinism because it is a definite hypothesis. In his "Descent of Man" and "Origin of Species" Darwin has presumed to outline a family tree that begins, according to his estimate, about two hundred million years ago with marine animals. He attempts to trace man's line of descent from this obscure beginning up through fish, reptile, bird and animal to man. He has us descend from European, rather than African apes and locates our first ancestors in Africa. Then he says, "But why speculate?"—a very significant phrase because it applies to everything that he says. His entire discussion is speculation.

The first objection to Darwinism is that it is only a guess and was never anything more. It is called a "hypothesis," but the word "hypothesis," though euphonious, dignified and high-sounding, is merely a scientific synonoym for the old-fashioned word "guess." If Mr. Darwin had advanced his views as a guess they would not have survived for a year, but they have floated for half a century, buoyed up by the inflated word "hypothesis." When it is understood that "hypothesis" means "guess," people will inspect it more carefully before accepting it.

No Support in the Bible

The second objection to Darwin's guess is that it has not one syllable in the Bible to support it. This ought to make Christians cautious about accepting it without thorough investigation. The Bible not only describes man's creation, but gives a reason for it; man is a part of God's plan and is placed on earth for a purpose. Is it not strange that a Christian will accept Darwinism as a substitute for the Bible when the Bible not only does not support Darwin's hypothesis but directly and expressly contradicts it.

Third—Neither Darwin nor his supporters have been able to find a fact in the universe to support their hypothesis. With millions of species, the investigators have not been able to find one single instance in which one species has changed into another, although, according to the hypothesis, all species have developed from one or a few germs of life, the development being through the action of "resident forces" and without outside aid.

Fourth—Darwinism is not only without foundation, but it compels its believers to resort to explanations that are more absurd than anything found in the "Arabian Nights." Darwin explains that man's mind became superior to woman's because among our brute ancestors, the males fought for the females and thus strengthened their minds. If he had lived until now, he would not have felt it necessary to make so ridiculous an explanation, because woman's mind is not now believed to be inferior to man's.

Guessing Is Not Science

Guesses are not science. Science is classified knowledge, and a scientist ought to be the last person to insist upon a guess being accepted until proof removes it from the field of hypothesis into the field of demonstrated truth. Christianity has nothing to fear from any truth; no fact disturbs the Christian religion or the Christian. It is the unsupported guess that is substituted for science to which opposition is made, and I think the objection is a valid one.

The objection to Darwinism is that it is harmful, as well as groundless. It entirely changes one's view of life and undermines faith in the Bible. Evolution has no place for the miracle or the supernatural. It flatters the egotist to be told that there is nothing his mind cannot understand. Evolution proposes to bring all the processes of nature within the comprehension of man by making it the explanation of everything that is known. Creation implies a Creator, and the finite mind cannot comprehend the Infinite. We can understand some things, but we run across mystery at every point.

Evolution and God

Most of the evolutionists are materialists; some admitting that they are atheists, others calling themselves agnostics. Some call themselves "Theistic Evolutionists," but the theistic evolutionist puts God so far away that He ceases to be a present influence in the life. Canon Barnes of Westminster, some two years ago, interpreted evolution so as to put God back of the time when the electrons came out of "stuff" and combined (about 1740 of them) to form an atom. Since then, according to Canon Barnes, things have been developing to God's plan but without God's aid.

Theistic evolutionists insist that they magnify God when they credit Him with devising evolution as a plan of development. They sometimes characterize the Bible God as a "carpenter god," who is described as repairing his work from time to time at man's request. The question is not whether God could have made the world according to the plan of evolution—of course, an all-powerful God could make the world as He pleased. The real question is, Did God use evolution as His plan? If it could be shown that man, instead of being made in the image of God, is a development of beasts we would have to accept it, regardless of its effect, for truth is truth and must prevail. But when there is no proof we have a right to consider the effect of the acceptance of an unsupported hypothesis.

(Continued on Page Four)

ITEMS OF INTEREST FROM THE SECULAR PRESS.

VARIOUS DIVORCE LAWS.

At present there is a very marked difference in state laws. In South Carolina, divorce for any cause is forbidden, while in New York there is but one cause provided in the statutes known as the statutory offense. Yet divorces in New York under that strict law are very common because offenses are invented to secure divorce.

Liberal divorce laws are demanded by public sentiment in some states, while in others the demand is for close restrictions. The necessity for a federal divorce law is made clear because of the fact that a divorced man or woman may be legally married in one state, and a bigamist in another.

Dr. William T. Manning in a recent Lenten sermon in New York expressed the conviction from his pastoral experience that if the divorce courts were abolished, the overwhelming majority of those who now want divorces would find it possible to "live together with reasonable contentment" and that "many would find the full happiness and reward with faithful married life." Dr. Manning would permit separation, but no new marriage.—The Daily Missoulion.

CHURCH GIVES SUGAR AWAY

PHILADELPHIA, Dec. 21—A pound of sugar was offered to every regular member or visitor attending the meeting of the Men's Bible Class in Holy Trinity Presbyterian church today.

This new incentive to worship brought out a record-breaking attendance of 177 men, among whom were 74 visitors. The sugar was dealt out with larger quantities given as prizes to those bringing the most guests. More than 200 pounds were distributed.—Boston Post.

MANY CHURCHGOERS IGNORANT OF BIBLE FACTS.

The Rev. O. D. Baltzly, pastor of Kountze Memorial Lutheran church, Twenty-sixth and Farnum streets, addressing the Omaha Ministerial union at the Y.M.C.A. yesterday asserted the Protestant churches of the country have only 40 per cent of the membership they should have.

He cited the Catholic church as one religion that holds 100 per cent of its membership, attributing the fact to the early instruction Catholics receive.

"We are failing because there are millions of our people who don't know why they go to the Lord's Supper; because they don't know why they are baptized—because they are ignorant of the facts of the Bible, and if we expect them to join our churches we must teach them."—Evening World Herald, Omaha, Neb.

These Are Only Two Among Many Leaders of the Blind

WHO is this Gilbert O. Nations, and this J. W. Forrest, who are taking it upon themselves to enlighten the American public on things Catholic?

Gilbert O. Nations, who has been falsely represented as a former Federal Judge was, a few years ago, associated with the Menace. He was particularly interested in the furtherance of the "Free Press Defense League," which was gathering good Protestant money for socialist propaganda. The people were led to believe that this money would be used to protect the freedom of the press against an effort on the part of Rome to muzzle the press, but on the side it was also told that the money would be devoted to the construction of a Socialist College at Fort Scott, Kansas.

In 1918 we received a letter from one of the Menace workers who declared that Nations and others had collected about $100,000 for this purpose, but that very little of it could be accounted for.

J. W. Forrest, who is now accusing the Knights of Columbus of misusing their war fund, was himself arrested a few years ago on the charge of having absconded with funds of an anti-Catholic organization. Forrest is now Supreme Grand Master of the Sons and Daughters of Washington. A high-sounding name to be sure, but one behind which a most un-American propaganda is being waged. These men, like the editors of anti-Catholic papers, and the defamers of the Catholic Church on public platforms, make their living by slandering the Catholic body. It is men of their ilk who fabricate K. of C. oaths, Sinn Fein oaths, political letters ostensibly addressed by some Catholic to his fellows in behalf of a candidate for office, etc., etc. Like Watson, of Georgia, they arrive at and publish their conclusions before they even look at premises, when there is a new opportunity of hurling a stone at Rome. For instance Gilbert O. Nations recently accused Rome of running the American Legion and announced that the Legion's head was a Catholic doing the bidding of Rome. As a matter of fact MacNider was never a Catholic.

These unscrupulous charlatans are able to keep up their propaganda and get a fine living therefrom, because the exposure of their aims and methods does not reach those people outside the Catholic body whom their slanders reach; and their slanders do not reach the Catholic body at all unless some of them chance to get into the secular press. To its shame the Associated Press has been frequently victimized by men, who, as Father J. J. Burke recently wrote one of its representatives, are "self-confessed slanderers." Protestant ministers receive our enemies' literature and it seems, believe most of the falsehoods which it carries. In bigoted districts preachers make these charges the basis of their Sunday sermons, and a large proportion of the Protestant church-going public reads the slanders in "copied quotations" in their own sectarian literature.

MORAL—Hand your paper to a non-Catholic neighbor when you are through reading it.

Lenten Season Emphasizes the Necessity of Penance

OUR Lord blamed Corozaim and Bethsaida for not being touched by the things that had been done in those communities; and He said that if in Tyre and Sidon such things had been done, they would have long since done penance in sackcloth and ashes.

Our Lord emphasized the duty of doing penance; referring again to Nineve; when He said: "The men of Nineve shall rise in judgment with this generation and shall condemn it; because they did penance at the preaching of Jonas; and behold a greater than Jonas here." Here again, on the word of God Himself, we have the lesson that penance must be done. The men of Nineve did penance fasting in sackcloth and ashes. The Church of God, founded by Him who referred to that penance, begins Lent with the symbol of ashes; and bids us fast in penance for our sins.

Again our Lord said: "If any man will come after me, let him deny himself, and take up his cross, and follow Me." St. Peter tells us: "Christ suffered for us; leaving us an example that we should follow His steps." And that implies suffering; for He suffered. He also fasted. The Catholic needs no other answer than that when anyone asks why he fasts: Christ our Lord and Saviour, God as well as man, fasted. Did St. Paul not understand the duty of a Christian? Preaching at Athens, he said:—"God now declared to men that all should everywhere do penance." And what he meant by penance was suffering: "We are heirs indeed, of God and joint heirs with Christ—yet so if we suffer with him, that we may be also glorified with him." St. Paul, being a true Apostle, practiced what he preached. Says he: "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway."

Here is one of the objects of self-denial: To prepare against possible future sin. St. Paul was a saint; but he had free-will and could sin if he wanted to; and his method of preparedness was to deny himself and to keep his body in subjection; not to indulge it and pet it and pamper it.

Non-Catholics sometimes object to our doctrine of penitential works. Saint Paul was a Catholic; and he preached penance and practiced penance. Why? If Christ's atonement had automatically saved him, why did he chastise his body and bring it into subjection? Why did he fear that he might yet become a castaway?

The Parochial School System to be Adopted by Protestants

IN America? Oh dear no! In America the denominational school is regarded by Protestants as a menace to the nation, opposed to the Public School, an evil to be fought against and, if possible exterminated by a law which shall compel ALL children to attend schools in which it is impossible for them to receive moral or spiritual instruction.

But in South America? Ah, that is a different matter! There the various non-Catholic denominations have already established their own schools, and an elaborate "education program" has recently been announced. An article in a recent issue of The Christian Herald outlines the plan to introduce the parochial school, on Protestant lines, in Guatemala:

"Here in this Mission Station we have a day school for children, and a night school for adults. The children especially learn rapidly. Their work is in advance of that of Spanish-Speaking children of the same age. As God permits we plan to establish Christian day schools in many towns where we have groups of believers. Mental and manual training is given and special stress is placed on things spiritual."

This is in line with the policy of all the Protestant denominations in all the mission fields. Invariably the religious school is part of their work.

Now in Guatemala, education is free and compulsory. The State provides schools, precisely as in America. Moreover, the Catholic Church has been at a disadvantage, in regard to its educational efforts, owing to the fact that in 1872 the Religious Orders were expelled and since that time only private schools could be maintained. For the sad condition of the population, half of which is native Indian, and the other half almost entirely half-breed, the State is therefore responsible. And the Government is not only anti-Catholic but pronouncedly anti-Christian. Those among our separated brethren who blame the Catholic Church for the condition of Latin America fail to take such facts as this into consideration.

It strikes us as rather odd that the very people who have so much to say about denominational education in the United States—who unfurl the flag over the little red school house on every possible occasion, and so persistently misrepresent the attitude of Catholics towards the public schools, are strangely inconsistent in attempting to build up an exactly analogous system in their various mission fields. "Mental and manual training is given and special stress is placed on things spiritual." So says the article in The Christian Herald. Exactly what the Catholic Parochial Schools, so roundly denounced by Protestants, are doing!

Well, after all, imitation is the sincerest flattery! These Protestant parochial schools may not be welcomed by the Government of Guatemala, but at least these missionaries have gotten hold of a good idea even if they have borrowed it from the despised Papists. But if it is a good idea in Guatemala, why inveigh against it in America?

Children's School and Playground

CALENDAR FOR THIS WEEK.

(N. C. W. C. Service)

Sunday, March 19—Third Sunday in Lent. St. Joseph, spouse of the Blessed Virgin Mary, foster father of Jesus and patron of the Universal Church.

Monday, March 20—St. Wilfran, Archbishop of Sens, who was brought up in the court of King Clotaire III, but whose piety led him to renounce earthly honors and devote his life to God. He bestowed his estate on the Abbey of Funtenville in Normandy. After being elected archbishop he gave up his see to become a humble missionary priest in Friesland where he converted thousands. He died in 720 after having worked many miracles.

Tuesday, March 21—St. Benedict, Abbot, who when a boy was sent to Rome, but terrified by the licentiousness of students there fled to the desert mountains of Subiaco where he established twelve monasteries. Later he founded an abbey at Mount Casino where he wrote his rule and lived until death in 543.

Wednesday, March 22—St. Catharine of Sweden, Virgin and daughter of Ulpho, Prince of Nericia and St. Bridget. She was contracted in marriage to a virtuous nobleman named Ergard whom she persuaded to join her in a vow of chastity. She had great devotion to the Passion of Christ and during the last twenty-five years of her life made a sacramental confession each day. She died abbess of Vatzen in 1381.

Thursday, March 23—St. Victorian, martyr and other martyrs who were persecuted and put to death amid cruel torments during the persecution under Huneric, the Arian King of the Vandals in Africa.

Friday, March 24—St. Simon, infant martyr who was killed by Jews of the city of Trent in 1472 in order to vent their hatred against the crucified Christ.

Saturday, March 25—The feast of the Annunciation, the day on which the angel Gabriel announced to Mary that she was to be the Mother of God.

LEARN THE ANSWERS.

Who is Beelzebub?

What is "Lady Day?"

When does the other feast of St. Joseph come?

PRIZES FOR THE FEBRUARY CONTEST

Boy's Prize, JACOB A. HEIL, St. Aloysius School, Pottstown, Pa.

Girl's Prize, MARY DRISCOLL, St. Sabina School, Chicago, Ill.

HONORABLE MENTION, Wm. Hoefler, Dayton, Ohio; Ferdinand Rith, Middle Village, L. I.;Mary Hickey, Scottdale, Pa.; Hellen Pass, Chaska, Minn.

COMMENDATION, Richard O'Neil, Rushville, Ind.; Aileen Pelletier Closter, N. J.

SPECIAL PRIZE for large number of good Essays, to ST. MARTIN'S ACADEMY, STURGIS, S. DAK.

HONOR LIST OF SCHOOLS taking part in the Contest:

St. Aloysius, Pottstown, Pa.; All Saints, Masontown, Pa.; St. Martin's Academy, Sturgis, S. Dak.; St. Mary's Greenville, S. Carolina; St. Sabina, Chicago, Ill.; St. Gregory, Zelienople, Pa.; St. John's, Scottdale, Pa.

OTHER SCHOOLS SENDING ESSAYS:

Visitation, Baltimore, Md.; Loretto Academy, Niagara Falls, Ont.; Canada; St. John's, Uniontown, Pa.; St. Paul's, Marion, Ind.; St. Cecelia's Rochester, Pa.; St. Patrick's, Maysville, Ky.; St. Titus, Titusville, Pa.; St. Leo's, Ridgway, Pa.; St. Charles Academy, Peru, Ind.; Guardian Angel, Chaska, Minn.; St. Joseph's Orphans Home, Dayton, O.; St. Joseph's, Hammond, Ind.; St. Thomas Orphanage, Louisville, Ky.; SS. Peter and Paul, Hontonville, Wis.; Sacred Heart, Springfield, Ill.; St. Mary's Rushville, Ind.

I am not going to write you a letter this time, but I cannot help wondering why so few STATES are represented in my Contests. Pennsylvania always comes out strong, and there are certain schools which I always count on, and for which I look each month with pleasant interest. Don't you think YOU might send me an Essay this month?

Affectionately yours,

Uncle Michael

ROSARY MYSTERIES BEFORE THE TABERNACLE.

THE ANNUNCIATION.

By Father Hildebrand

Dear Jesus, let us visit Thee in the tabernacle, ever present in the most Blessed Sacrament. We would wish to love Thee with all the love of a million times more angels and saints than there are, if possible, for endless cycles of years. This is however impossible, dear Jesus, happy we if we could, without distraction, love Thee with all our poor cold hearts for a single day.

Dear Jesus we will think now of the Annunciation. Happy this holy eventide, when Our Blessed Lady knelt in prayer in her little room. Did she dare think, dear Lord, or hope to be the mother of Thee? We know not, dear Lord. Did the birds, innocent creatures of Thy creation, as they chirped outside the window, in unison with her prayers, chirp "Full of Grace" too? We know not, dear Lord. Did she have some vision of the large family of children of whom she would become the mother, by being the mother of Thee? We know not, dear Lord. Oh, blessed eventide, and blessed prayer, as the angel with rushing wings swept down to bring her the message of salvation. Dear Jesus who hast so loved us, as to make a special annunciation of Thy coming on earth for us to Thy Mother Mary, let us love Thee more and more.

Dear Jesus, how sweet the message of the angel Gabriel, as he stood in a shining blaze of light and hailed our Lady as "Full of Grace." How fitting dear Lord, that Thou Who in Thy human life wert ever sinless, should have a mother likewise without stain of sin. Dear Lord what infinite pains Thou didst take as it were to select the most excellent Mother from out of all creation to be Thy Mother, and later our mother too. We would thank Thee, dear Jesus, if we might dare presume so to do. Full of Grace indeed, Thy blessed Mother always, as Thou always, dear Lord in Thy human life. Would we were full of grace, for even a single hour, in our young lives, often full of sin.

Dear Lord, since Thou hast given us a Mother who was sinless, let us strive with Thy grace to become more and more free from sin, as we grow older. Let us ask this of Thee dear Lord here before the Tabernacle where Thou art truly present in the Blessed Sacrament.

Dear Jesus, in Thy blessed life on earth we know that Thou wert never for an instant a trouble or source of worry to Thy earthly parents, and that Thy blessed Mother never had cause to be sad or sorrowful on account of Thee. Let us ask Thee before the tabernacle, give us grace to be no trouble to our parents, or teachers, or those placed over us for our good, according to Thy blessed Will. Let us daily strive to be more and more acceptable to Thee.

For although no angel comes to announce it, we know that Thou hast chosen to be our Brother, and better still to remain with us truly forever, Body and Blood, Soul and Divinity, in the Blessed Sacrament of the Altar.

THE ANNUNCIATION (March 25)

HAIL, DAUGHTER OF THY SON DIVINE!

Hail, virgin mother of a King,
Whose throne thou art!
Hail, daughter of thy Son divine
Whose Sacred Heart
Its precious lifeblood drew from thee,
Hail, full of grace!

Thy soul doth magnify the Lord,
Who is with thee
Plant courage in this heart of mine,
O pray for me!
God's angel's words I bring to thee,
Hail, full of grace!

—Henry B. Tierney.

How many missionaries could be supported in the foreign fields if all Catholics helped no more than you do?

JUDAS A STUDY OF POSSIBILITIES

(Continued from Page Three)

ing was the denial of self-love. Failed, because from first to last his will was wrongly directed, because he set both will and affection not on those things which are above, but upon the very earthiest of earthy things—money.

We see in Judas not only an instance of that deterioration of character, that blunting of the finer sensibilities, that warping of judgment, which is characteristic of the mind which has voluntarily given itself up to the pursuit of some degrading vice; but also that heedlessness of warning, that refusal to face the consequences, that headstrong unwillingness to turn while it is not too late, which also marks every man who sets his will towards evil without, perhaps, realizing that in doing so he has necessarily set it against the good. We sometimes wonder how it is that people who have slipped by little and little into evil ways yet insist on keeping up the semblance of religious practice. Can they not see the incompatibility of their professed belief and their actual practice? No, sometimes they can not. Sometimes, of course, it is merely the force of habit that keeps them going to church and saying their prayers and carrying their beads in their pockets, but more often it is a strange lack of realization that in making up their minds to live evil lives they have rejected the good. They have made their choice, we cannot say without realizing that they have made it, but without fully understanding that no man can serve two masters; they vainly try to deceive themselves into thinking that there is somehow a compatibility between light and darkness, that they can live their lives in a sort of grey twilight neither giving themselves wholly to good nor to evil. This spiritual confusion, which is so fearfully common, is doubtless one of the deceptions of Satan, who knows that even our sinful nature would dread and fear and recoil from the depths of evil should he be so unwise as to show them to us all at once. So he lures us on through this false twilight, which so many mistake for dawn, and uses to our further hurt the very warnings which from time to time are given us by the mercy of God. "You are not so bad, after all," he tells us, "you go to Church with fair regularity, you do good works—never mind about the motives—you have no intention of breaking away from God and goodness, you do not want to die in your sin and go to Hell—oh, you might be worse than you are, and, after all, experience has shown you that it is useless for you to try to be better." Do not the words sound familiar! Can we not dimly understand why Judas, vice-ridden as he was, with character undermined, his sense of loyalty and decency almost gone, yet continued with his Master, even to the Cenacle—even when the Price of Blood was in the bag from which every penny of the common funds had been abstracted.

For, remember this, at any one of the many warnings, right up to the moment when the deed was done, Judas might have repented. Grace after grace was given to him, opportunity knocked at his door not once but many times. Yet because his will was wrong, persistently wrong, he went on—on to the perfidy of the Temple Court, the hypocrisy of the Cenacle, the treachery of Gethsemane, the remorse (not penitence) of the House of Caiphas, and the strangled corpse of the Valley of Hinnom—on "to his own place."

At Last! At Last! The Light is to Be Turned On! WHY?

(Continued from Page One)

lations of Latin America It would be rash to claim that they are free from all vice and immorality. but they are NOT heathens. They DO believe in the Christian religion, and more than that, in the oldest and most authoritative form of Christianity—the only form of it that has persisted unchanged through the centuries. They Do believe in God, they confess that Jesus Christ is God, they accept without reservation ALL the articles of the Apostles' Creed. Can the Protestant missionaries who now set out to "evangelize them" claim as much?

Why, then, this new interest in Latin America on the part of the non-Catholic denominations? After having neglected so fertile a field for so long, why do they suddenly mobilize men and money for this new work, and this at the time when their own leaders at home are openly bewailing the fact that they have lost hold on their own people, that they are preaching to empty pews, and that thirty thousand non-Catholic pulpits in the United States alone are vacant with but little prospect in sight for filling them with ministers? Perhaps these things are the reason! Perhaps it is a case of making a fresh start after failing to make good at home!

But what shall be said of the methods which are to be employed by this army of missionaries which is so soon to set forth to bring South America into the Protestant fold? What can the editor of **The Christian Herald** mean by "a magnificent and attractive —education program?" Denominational schools perhaps? But are not our non-Catholic friends aware of the fact that most, if not all, of the South American countries have public schools supported by the State, and that such schools are, according to the American Protestant principle, sufficient? Can we imagine that the very people who decry denominational schools in the United States are projecting a system of denominational schools of their own in the South American countries? Alas for human consistency! That is exactly what they are planning. Moreover it is exactly the policy which they have hitherto carried on in those countries. Baptist schools, Adventist schools, Methodist schools, denominational schools of all sorts have already been established, even in countries (like Peru) which have public schools of their own supported by the State.

So "the neglected continent" is at last to be "evangelized." Instead of one religion it is to have, perhaps, an hundred. Instead of simple faith and worship it is to have "revivals." Ah, well! Perhaps our friends will succeed better in evangelizing South America than they have in converting the United States!

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Father Smith Instructs Jackson in the Catholic Religion

(Continued from Page One)

tion before us is that man, who appeared on the scene, differs from all other living creatures here below in this, that he was made to serve God and win for himself eternal happiness with God. The Bible says that the Almighty created him after His own image (Gen. I, 27), which refers altogether to the soul because God has no body. Man's soul is like God in this, that it is a spirit, immortal, has understanding and free will.

MR. J. Do not some say that man's body evolved from an ape?

FATHER S. They *say* it, but offer no proof. They say that an ape's body is similar in construction, but that does not mean anything. It would be about time that the family of apes should be extinct,—all should have evolved into human bodies long ago. But even if the evolutionists were right, we are not contending that man differs from the animals as to body, but as to soul. Our very conversation proves the spirit within our bodies. Every effect shows the nature of its cause. Our thoughts, whether expressed in word or not, come from a thinking subject. But thoughts are spiritual; they cannot be seen or handled. Therefore their source, the soul, must be spiritual. And a spirit cannot die. It is not made of parts into which it can dissolve or corrupt. Hence, whether God made Adam's body out of the earth or not, it matters little. The Bible says, and reason proves it, that God breathed into his body a *living* soul, a soul that would ever live, and hence excelling in value the whole material creation. This consideration alone explains why God should have so interested Himself in man.

MR. J. Doesn't the Bible say that God formed Eve's body from a rib of Adam?

FATHER S. Yes; and this is easy as well as pleasant to believe. If Adam's body was made directly by God, Eve's had to be. If she was the first woman, she could not have been born as other people are. God intended to make Adam and Eve husband and wife immediately upon their creation, and in what better manner could He emphasize the oneness that should characterize the married pair than by building up one from the other: "They two shall be one flesh?"

MR. J. There is surely something very fitting in that.

(To be continued)

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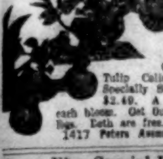

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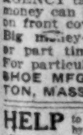

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

I am a convert and would like to know what is the remainder of the prayer "Glory be to the Father, and to the Son" which one sees in the prayer-books and in directions for saying the Rosary?

The entire doxology as it is called is "Glory be to the Father and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen"

What is meant by having an intention when we go to Mass?

When we attend the Holy Sacrifice we gain certain merits. By forming an intention we apply these merits for that particular purpose. Suppose you have a sick mother and you attend the Mass applying the fruits which you receive, for this adoration of your Eucharistic King, for the speedy restoration to health of your mother, if it be God's will. You may have parents or near relatives who are not in the true fold, as you are, and then you can help by applying your fruits of the Mass for their conversion.

When are we supposed to burn blessed candles and why do we burn them?

They are to be burned during the Holy Sacrifice of the Mass, during Benediction of the Blessed Sacrament, when the priest distributes Holy Communion, when he baptizes, and other services. Blessed candles should be kept in the home in order that they may be lighted if the priest should bring Holy Communion to a member of the family who is sick. It is a pious custom followed by many to burn candles on Christmas eve, in times of storm, etc. Candles are blessed and lighted that they may signify that Christ is the light of the world.

How did it happen that the Dogma of the Holy Eucharist was not included in the Apostles' Creed? I think that it should have had great prominence.

The Apostles did not intend to give a full recital of all the doctrines of the Church. The Apostles' Creed contains an epitome of some of the principal doctrines of our holy faith. The Holy Eucharist was probably omitted from the Apostles' Creed because this doctrine was less liable to be called into question or doubted than those listed in the Apostles' Creed.

On what do Protestants base their claim that at one time there was a woman Pope by the name of Joan?

It is based upon a fable, pure and simple. According to this silly story, Joan was supposed to have ruled from the year 855 to 857. Pope Leo IV died July 17, 855, and Pope Benedict III began to rule over the Church September 29, 855, proving historically that such a fable is false. Many infidel as well as Protestant historians have repudiated this story. Leibnitz, Gibbon, Blondel, Gabler, Neander, are some of the historians who prove the falsity of this historical perennial lie.

Is there any restriction as to the amount of lard one may use in bread or to grease pans, etc., during Lent?

There is no restriction, as permission to use lard, meat drippings, etc., for cooking is granted during Lent.

Can you give me information concerning the names, the locations and resources of Catholic libraries in the United States and Canada, whether public, semi-public or institutional? We desire information concerning libraries containing over five thousand volumes or otherwise notable on account of the rarity value or historic worth of their collections.

Unfortunately we have no official list of Catholic libraries such as you desire and therefore are unable to give the information sought. We believe that this information could be procured by calling upon the librarians of Catholic libraries in the United States and Canada to give the necessary data. Let those in charge send their information to Our Sunday Visitor and we shall gladly classify and forward the information to the writer of this question.

Will you please furnish me with a list of the different denominations and when founded and by whom?

Space would not permit the publication of these various denominations together with their date and the name of the founder. You can understand our statement when you recall that our government statistics show almost three hundred religious bodies in the United States alone. Let me suggest that you write down the names of the denominations about which you wish to know in particular and send them to us, or your pastor will gladly give you the required information.

In what year was St. Peter chosen Pope and by whom?

St. Peter was selected as the head of the Church and therefore as Pope by our Divine Savior in the year 33.

A non-Catholic friend maintains that the Catholic Church does not recognize Psychology. Can you enlighten me on this subject?

The study of Psychology is contained in the philosophical course which all Catholic colleges and universities teach. It forms an important part of the curriculum which the student for the priesthood must master before he is ordained. Psychology is the science of the soul and its operations, and the Church, whose mission is to guide the souls of men to Heaven, must certainly be interested in the study of the soul. However, the Church does not approve of false Psychology which is prevalent today.

There are a few Catholic men and many non-Catholic men who maintain that free-Masonry was a Catholic order at one time and the Catholics express their fears that the K. of C. will become as the Masonic order now is.

No reliable historians today believe that free-Masonry is a product of the Catholic Church. The Catholic Guilds formed much like the labor unions of today, may have given an idea to the organizer of the Masons. However, they were in no way related nor is the one the direct outcome of the other. We have no fears for the future of the K. of C.'s. They have no oath-bound secrets to keep. The pledges which they make are subject to ecclesiastical and civil inspection and they will always be guided by Christian principle. They will not be anti-this or anti-that; their work will be above-board or they will not engage in it.

In what year did St. Peter die?

He died during the persecution of Nero in the year 67. Tradition says that he and St. Paul, who was his co-worker, died in Rome on June 29th.

Thanks to the intercession of Saint Anthony I have decided my vocation and obtained peace in certain matters of conscience. —A Reader, Columbus Nebraska.

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JUDAS A STUDY OF POSSIBILITIES.

BY MICHAEL ANDREW CHAPMAN.

THE MORSEL.

We come, then, to the scene in the Cenacle—our Lord surrounded by the Twelve, eating with them the Paschal Supper, instituting the Blessed Sacrament, giving to those whom He had chosen as His Apostles the highest pledge of friendship, the closest communion with Himself, at once the promise and the fulfillment of their utter and complete union with Him, Who was about to give His life for them and for all the world. Judas is there, at the table, near to the Lord, Whom he has already sold to His enemies for a paltry sum. We would be amazed at this did we not realize that even at this last moment the Master has permitted the faithless Apostle to come close to Himself in order to give him one last chance to repent and be saved. What love, what tenderness, even more marked than His evident sorrow, is in that effort of Christ to reclaim Judas from the brink of the precipice down which he is determined to hurl himself! What poignancy is in the cry of JESUS, "the hand of him that betrayeth Me is with Me on the table!" (Luke 22:21). After nearly fifty years the Beloved Disciple could not write, in his Gospel, of the Last Supper without joyful emotion, tinged only by the shame of that incident of the final rejection by Judas of his last opportunity. St. John records how again and again JESUS referred to Judas in His discourse (John 13:18, 17:12), and how He sent Judas away from the table into the night when even His divine long-suffering could endure his presence no longer (John 13:21-30).

Permit me to call your attention to but two elements of that final parting of Master and Disciple, for such, indeed, it was. Judas, had scorned his last opportunity, rejected his last grace. Henceforth he is to find no place for repentance, nor will he seek it with tears. And because of this, because his heart is wholly hardened, his will entirely alienated from the Divine Will, our Lord will not turn and look at him, as He will upon Peter, tho Judas hovers around the scenes of the Passion to see what the end will be, and to find in that end nothing but dead despair and impenitent remorse.

There is a question among Catholic commentators as to whether or not Judas was present when our Lord instituted the Eucharist and so received Holy Communion. The question has never been authoritatively decided, so we may be permitted to think that he did commit that crowning sacrilege and receive the Sacrament, at Its very first celebration, in a state of mortal sin. And would it not be quite in keeping with the little we know of the character and phychology of Judas for him to do such a thing as this? Here was a man, the architype of that strange, yet not uncommon, mixture of vicious inclinations yielded to, with some sort of an interest in religion and religious persons or things. It is one of the profound mysteries of human character and personality, but is it not a fact, that often and often we find men and women clinging at least to the outward forms of religion, cultivating the acquaintance of some religious person, a Priest or a Nun, and yet living in sin. It would seem that this incongruity is not altogether the result of hypocrisy, but a sort of desperate clinging to some vestige of decency and goodness. And sometimes it is just this very reluctance to cast away every remnant of goodness that is the means of bringing salvation to such souls. It may be nothing more than habit that brings a man to church Sunday after Sunday, when his whole life reeks of iniquity; yet that very habit may be his hope before the end. It may be some almost subconscious struggle after goodness which makes a woman keep up her girlhood's friendship with some Sister, even when she knows herself to be unfit for companionship with such a cloistered soul; yet someday, before it is too late, God may give to His consecrated bride a word to say to His wandering one which will be the means of bringing her back. Do not be too quick to judge such an one—to say "hypocrite" when it may not be hypocrisy at all.

But for Judas Iscariot it is hard to find any such palliation. At first it might have been his excuse. Now, as the end draws near, it is his shame. Even his sin-deadened sensibilities could not endure the mild, yet searching, eyes of Him who was to become, in one short hour, the victim of his treachery. He can no longer brazen it out. He knows that JESUS knows his guilt. To the rest of the Apostles the Master gives no heed as they shamefacedly inquire "Lord, is it I?" but at the question of St. John, lying there upon His breast close to His Sacred Heart, the very antithesis of all that Judas had become, the identification is made (John 13:25, 26). Iscariot receives the morsel, which Orientalists tell us was a part of the ceremonies of the Paschal Supper, and was given by the Master of the Feast to the youngest present or to some specially honored guest. "He therefore having received the morsel, went out immediately. And it was night." The Betrayer had betrayed himself instead of flinging himself at the feet of JESUS and declaring his guilt, instead of praying for forgiveness from that loving Lord Whom he had so deeply injured, he gathers his purse into the folds of his garment and goes out, to sneak through the shadows to the soldiers waiting for him to guide them to Gethsemane.

(Continued on Page Four)

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HUNTINGTON, INDIANA, MARCH 26, 1922

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed to you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

LENTEN EDITORIAL SERMON.

HELL MUST BE

The afflictions which are the portion of most people on earth are only temporary punishments. The best people commit little faults, and they are often punished for them here on earth, because there is awaiting them in eternity an unspeakable reward for their good deeds. The wicked often prosper on earth, because they merit at least some temporary reward for their exceptional good works. Their punishment is to come in the other world, and a frightful one it will be.

(1) The same Hell which was created for the rebellious angels awaits the human soul which enters eternity in mortal sin. Dying unrepentant the sinner practically ratifies his state of sin, and "as the tree falleth so shall it lie."

God's justice calls for a Hell as much as his goodness calls for a Heaven. God cannot be indifferent towards sin and virtue. He must hate the one as much as He must love the other. He would cease to be God if He could tolerate in Heaven a sin-stained soul. Unrepentance is synonymous with unlove, and Heaven is a place of overwhelming love. In the Bible God's justice is spoken of twice as often as His mercy, lest the sinner *presume* too much on His mercy.

(2) The teaching of the Church is that the soul in Hell is rendered miserable both by its exclusion from God and by the positive punishment with which it is afflicted. As great as the latter affliction must be, the former is still greater. Most people are ready to admit that one who dies after a life of sin does not deserve the reward of Heaven, yet exclusion from Heaven is itself the worst form of Hell. To have been created for God, and then to be excluded from Him forever, must be a keen punishment. After leaving the body the soul fully understands that it absolutely needs God for its happiness. What a fate, then, to be cursed by God and banished from His sight eternally! The remorse with which the damned are tormented cannot be realized, and their despair is beyond our imagination. We cannot conceive what it means to live forever, much less to be tormented forever. There are those who find it difficult to believe that there is fire in Hell, both because they shudder at the thought of it, and because they cannot understand how material fire can affect the soul. Neither objection amounts to anything. No one is forced to go to Hell and at this moment our material bodies act in many ways on our spiritual soul. *Let us suppose* that the fire of Hell is not actually fire as we know it. This would not mitigate the punishment of Hell. You might tell me that your injury burns like fire, your tooth pains like fire. Would you receive any comfort if I answered you "but it is not fire?" Since the Bible insists over and over that fire does torment the lost souls, the Church holds that it is risky to doubt that real fire is meant. But, if, perchance, real fire were not meant, an affliction equal to the pain of fire, is meant. Hence the sinner's prospects are no brighter.

(3) By a most telling parable the Divine Savior portrays both the eternity of Heaven and Hell, and the torments of Hell. By the same parable Christ warns us against speculating about this eternal truth, but to be guided by divine revelation. He represents Lazarus as dying, and being carried to Abraham's bosom, and Dives as dying and being buried in Hell. He speaks of the one being comforted and the other being tormented. Dives asks that Lazarus be sent to Him if only to give him a drop of water, "because I am tormented *in this flame*." The answer is that there is a "fixed chaos," "an impassable gulf" between the two, which means that both Heaven and Hell are everlasting, and "out of Hell there is no redemption."

(4) If there were no Hell the sinner would make a mockery of God. He could defy God. He could challenge God "to punish him eternally." Feeling and sentiment must not enter into the consideration. The State has prisons to which it sends criminals as long as it can punish them. You and I are not afraid of the penitentiary because we have decided to remain out of it. Man can also decide to remain out of Hell; he alone will be blameable if he does not escape it.

Before prating about mercy man should consider how unmerciful he is. One of his equals offends him and he is filled with hatred and spite. A lady is assaulted and hundreds congregate to wreak immediate vengeance on the guilty one. During war we rejoice when we read of the enemy being killed or sent to the bottom of the sea by thousands. What is our conduct towards things inferior to us? An insect bites us and we immediately destroy it; a spider crosses our floor and we crush the life out of it. These little things have greater rights with respect to us than we have with respect to God. The distance between ourselves and God is greater than the distance between the tiniest insect and ourselves.

(5) There is a Hell, but there is also a Heaven. Let us work for Heaven and we shall escape Hell. That God's mercy is above all His works we, who have been pardoned over and over, must needs admit. Let us not abuse His mercy which will utterly end at our death. Let us think of God's rights and of our duties, and then live accordingly and we shall be saved.

We Do Not Beg, But We Gratefully Accept.

What ails our readers? We are receiving less in "Charity offerings" since Lent began than we are accustomed to receive outside of Lent.

Thousands of our readers have been in the habit of sending us an alms during Lent for one or more of the nine funds represented below. It was their annual sacrifice contribution to religious or charitable causes. OUR SUNDAY VISITOR conducted a sort of campaign for the missions during several past Lenten seasons. This year we do not intend to drive for any special purpose, but we shall be glad to receive your offering, great or small, and pass it on to whichever cause you favor most.

Less than half of our present **Building Fund** has been built up by our readers, and that little came mostly from **Life Subscriptions at $10.00 each.** If you are a believer **in a large Catholic Publishing House,** larger than we would build if we did not receive outside support, then we shall welcome your assistance.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from March 9th to March 16th:

For Our Sunday Visitor Building Fund	$189 50	Total—$18334 65
For Education of Priests for Poor Dioceses	3 00	Total— 11237 50
For Missions—Home and Foreign	12 00	Total— 8544 41
For Literature Propaganda in Needy Places	3 00	Total— 4112 85
For Colossal Statue of Christ, at Washington	1 00	Total— 3297 75
For National Shrine	26 00	Total— 2260 50
For the Seminary	2 00	Total— 344 05
For Mexican Schools	1 00	Total— 107 05
Order of St. Veronica (Perpetual Membership $1.00, or a piece of linen) members		4170

An Itemized List of Contributions Follows:

$100.00—Huntington, Ind. $25.00—Chicago, Ill. $15.00—New Orleans, La. $10.00—Montrose, Mo.; Rapid City, S. D.; Pittsburgh, Pa.; Chicago, Ill.; Richmond, Ind.; St. Paul, Minn. $8.00—Fort Wayne, Ind. $5.00—Demopolis, Ala.; Caldwell, N. J.; Los Angeles, Cal. $2.20—Windber, Pa. $2.00—Brice, Mo.; Fargo, N. D.; Tobias, Neb. $1.00—Lawton, Okla.; Genoa, O.; Philadelphia, Pa.; Guthrie, Okla.; New Orleans, La.; Cuero, Neb. 50c—Lexington, Ky.

Building Fund—Last Week's Report—$189.50

Readers Speak to Readers

Rev. and Dear Monsignor:

I am sending you herewith a summary of the work accomplished by the Missionary Confraternity of Christian Doctrine of the Pittsburg Diocese during the year 1921. The Missionary Confraternity is a lay organization, which has for its purpose the organization of catechism classes in distant and neglected parts of the diocese where Catholic children would be otherwise left without instruction. Most of its classes are conducted in mining towns, country districts and poorer sections of the cities. I feel that the publication of this report may do much to emphasize the possibilities of the Lay Apostolate and to encourage work along similar lines in other dioceses. What this organization has done in the Diocese of Pittsburg, can be accomplished in some measure anywhere in the country.

205 catechism classes conducted; 811 lay teachers; 20,873 children instructed; 184 children baptized; 2,007 prepared for first confession; 2,088 prepared for first communion; 1,641 confirmed; 9 marriages validated; 548 fallen-away Catholics brought back; 16 converts made; 102,299 religious articles and pieces of Catholic literature distributed; 11,734 families visited; 84 children placed in parochial schools; 1,051 Catholic children taken from non-Catholic Sunday Schools; $9,441.01 expended (teachers' expenses only).

Truly a wonderful record for the Lay Apostolate. These lay teachers are recruited from the large parishes of the cities, and go out into the mining and country districts every Sunday, sometimes traveling to points as high as 40 and 50 miles away. Fully one-half of these 20,000 children would be left without instruction were it not for their zeal and self-sacrifice. Moreover their activity is not confined to imparting religious instruction but they may, and often do, accomplish great things along social and charitable lines. Since at least 85 per cent of these children are of foreign parentage, it is doing much to solve the pressing and perplexing problem of holding our Catholic immigrants in the faith. As a medium for the distribution of Catholic literature it cannot be surpassed.

It may be truthfully stated that this lay organization, in the 14 years of its existence, has been a most powerful agency for the preservation and the spread of Catholicity in the diocese of Pittsburg.

E. A. Heinrich,
204 Ferry St., Pittsburg, Pa.

St. Ignatius, Mont.
Dec. 31, 1921

Dear Father Kelly:

I am of the opinion that you should press this appeal for a big building fund and feature it in your paper. If kept before your readers continually, I am confident the necessary money will be obtained. The paper should have its own building. It would be a great consolation to those who have labored to make **Our Sunday Visitor** a success, to have the paper placed on a solid financial basis. I wish you every success in your undertaking.

That God may grant many blessings to yourself and associates, during the new year is the wish of

Rev. A. Sullivan, S.J.

So. Kaukauna, Wis.
March 7, 1922

Rt. Rev. and dear Msgr. J. Noll:

Knowing that you are interested in anything and everything that promotes the intelligent reading of your admirable paper "Our Sunday Visitor", I am sending you this communication believing that the plan that I have adopted in order to interest my people and especially the children in reading and studying the "**Sunday Visitor**" will be welcomed and adopted by many a pastor.

Some time ago I announced from the pulpit that in future every week an examination will be held in the upper grades of our parish school on **Questions that are taken from articles contained in the Sunday Visitor.**

I am herewith enclosing the questions that are taken from the issue of March 5th, 1922.

It is surprising to see with what eagerness the children have taken up the reading and the **intensive studying** of the **Sunday Visitor** since this plan has been adopted.

Answers to all questions are to be made in writing and the children receive proper "credits."

Since the plan has been introduced there has been a great increase in the demand for the **Sunday Visitor**, as the parents will quite naturally be interested in having their children show up well in the examinations.

The adoption of this plan also brings about a greater interest in the parents in the reading and studying of the articles contained in the **Sunday Visitor.**

If you consider this plan as having special merit you may publish it in the **Sunday Visitor** for the benefit of other pastors.

Wishing you God's choicest blessings on your apostolic work, I am happy to remain,

Rev. T. X. Steinbrecher.

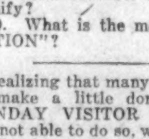
EXAMINATION
"Sunday Visitor" March 5, 1922

1. How many editions of the Bible were printed in German before the year of Luther's birth?
2. When was Martin Luther born?
3. About how many Catholics are there in the United States?
4. How can you make your soul do some "fasting"?
5. Where are the Protestants laboring the hardest at present to get Catholics to fall off from their faith and become Protestants?
6. Is Mass celebrated in any other but the LATIN LANGUAGE?
7. Who was St. Thomas Aquinas and when is his feast celebrated?
8. What are the two most important duties of a priest?
9. What does the name "Iscariot" signify?
10. What is the meaning of "VOCATION"?

Realizing that many who would like to make a little donation to OUR SUNDAY VISITOR Building Fund are not able to do so, we are willing to credit them with $1.00 towards the Building Fund if they will order from us two books which, with delivery charges, would cost $5.00. One of these books is the "Life of Christ" by Mullett, which has always sold for $3.50, plus 15c postage. The other is "The Fairest Argument," the price of which is $1.25, plus 10c postage. The two books will be sent for $5.00, and the purchaser will be credited with $1.00 towards our Building Fund.

YOU NEED THIS
Booklet in Lent. "Stations of the Cross," by Brother Justin, C. F. X., bound in leatherette, beautifully illustrated. Mailed anywhere 25 cents. Reductions in lot orders. HANNA-WAGONER CO., 2632 Junction Avenue, Detroit, Michigan.

Everything a Catholic
should know—is told: Every question a Catholic may ask—is answered in
The Manual of Prayers
—The Prayer Book which Cardinal Gibbons "urged all Catholics to use"



It comprises every practice, rite, ritual, precept, faith, hymn and psalm, together with the Stations of the Cross, Introits, Collects, Epistles and Post Communions for all Sundays and principal feasts of the year. The Mass is printed in plain type for those with poor eyesight.

Bound in Turkey Morocco, limp cover, gold title, round corners, red under gold edges $2.50
The Manual of Prayers, with Ribbon Book Mark, Heart, Anchor and Cross of Silver, both for $3.00
The Manual of Prayers with Rolled Gold Rosary, Your choice of Amethyst, Garnet, Topaz, Crystal, Emerald, Jet, Turquoise, Sapphire, or Opal, Both for $4.00

JOHN MURPHY CO., Dept. C, Baltimore, Md.: Please send me the "Manual of Prayers," with ....
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THE CHRISTMAS SEAL IDEA
to be a good one, because it serves for the announcing of the Gospel tidings abroad, and requires but little sacrifice of anyone. But, Christmas Seals are only good for Christmastide. Therefore we now propose to present for your approval two most artistic patterns of YEAR-AROUND-MISSION-SEALS which may be used at all times and under all occasions for the advancement of
THE GREAT AND NOBLE CAUSE OF FOREIGN MISSIONS.
These seals are NOW READY, and we advise you to place a small order for one or both designs (oblong or upright) at once. Make a Lenten practice of thus proclaiming THE FOREIGN MISSIONS.
Write for full information to Society of Divine Word, Techny, Ill.

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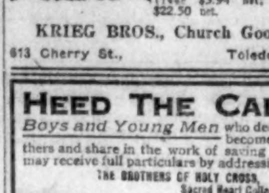

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YOU ARE WANTED. Get Government Jobs. $92-$192 month. Men—Women. List free. Write immediately. FRANKLIN INSTITUTE, Dept. C-16, Rochester, N. Y.

Every Catholic Should Attach This Medalion to His Automobile
$1.00 POST PAID $1.00 POST PAID

St. Christopher is the patron saint of the traveler. It is said of St. Christopher: "Whoever shall behold the image of St. Christopher shall not faint nor fall on that day." St. Christopher is also invoked against lightning, storms, epilepsy and pestilence.
St. Christopher has now been adopted as the patron saint of the automobilist. Every automobile should be equipped with one of these beautiful shields of St. Christopher. Something unusually beautiful, made in different sizes and material.
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OUR NEW AND BEAUTIFUL PICTURE of THE SUPREME PONTIFF, HIS HOLINESS, POPE PIUS XI, IS NOW READY FOR THE MARKET
It is finished in beautiful Light Carbon Brown, size 16x20 inches, and portrays our Sovereign Pontiff in a sitting position, practically full length, with a natural expression.
This beautiful picture sells at 35c each, and if you sell 8 of these pictures, we will give you as a premium one beautiful Rosary Beads imported from France in Imitation Cut Stone, any shade of color you desire, Gold Chain Mounted, 18 inches long. It will be no trouble to dispose of this small amount of 8 pictures right among your neighbors, immediate friends and relations. Besides the subject of His Holiness Pope Pius XI, we have the following other subjects in color, same size and price: S. H. of Jesus; S. H. of Mary; St. Joseph and Child; St. Anne; Immaculate Conception; The Redeemer of the World (surrounded by the 14 Stations); Our Lady of the Rosary, (surrounded by the 15 Mysteries); the Tomb of Our Lord; The Tomb of the Blessed Virgin; The Apparition of Our Lord to St. Margaret Mary; Ecce Homo; Mater Dolorosa; St. Rita; St. Anthony; The Infant Jesus of Prague; Our Lady of Mount Carmel; The Last Supper; The Holy Night; The Good Shepherd; Christ Praying in the Garden; At the Foot of the Cross; The Guardian Angel; Christ in the Temple; The Crucifixion; Ruth and Naomi; Christ Taking Leave of His Mother; Rock of Ages; The Saviour of the World; St. John Baptist; Our Lady of Guadeloupe; Our Saviour and St. John, (Master, is it I—?); Madonna and Child; St. Cecelia; Jesus; Mary and Martha; The Angelus; The Gleaners; The Holy Family, (standing); The Holy Family, (working); Our Lady of everlasting Help; also some nice Fruit pictures, and a very nice Carbon Print of Marshal Foch.

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That's what the late Pope Benedict XV. did himself and recommended to do to everybody whom God has given sufficient means. "Freely you have received, freely give"!
Eventually, why not now, while you are still alive and able to dispose all what the "Death" perhaps will take from you the very next hour.
Do it this day which is yours and for heaven's sake don't delay until tomorrow which is Gods'.
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VERY REV. CASSIAN NIEBAUER, O. S. B.
Care St. Procopius Priory, 1641 Allport St., Chicago, Ill.

Not Bread - But a Stone A Mere Brick!

Only a "brick" or two. Not one though like so many of the "bricks" that a priest gets in a place like this now, and like many a priest has gotten here before my time. What I want is "bricks" that can be used in building at LEAST ONE CATHOLIC SCHOOL and CHURCH where such things are unknown.

If I were at the head of some powerful organization and were asking for millions upon millions of dollars YOU might be interested. As I am not, and as I am only a LONE VOICE crying out in the vast "wilderness" of nearly 8,000 square miles; and as this voice is crying and crying out for only a stone—a "brick"—you will be tempted to turn a deaf ear. You will be especially tempted to do this in these days and when you have so many other calls upon you.

Can you imagine why this lone voice of mine is calling and keeps calling and calling out to you? Can you possibly imagine, especially IN THESE DAYS, the existence of ONE SINGLE PARISH three-fourths the size of Vermont, and EXACTLY THE SIZE OF NEW JERSEY? Can you imagine the existence of this parish not in China, Australia, or in Africa; but right down in Southern Central Virginia—ALMOST NEXT DOOR TO YOU?

Can you possibly imagine a single parish with 8 large counties and ten real and live towns, but with not one single decent Catholic church in it; with not even one Catholic school; with no Sisters, no Brothers, no Catholic hospital, no K. of C. Council—with not even a Cathlic graveyard in it?

Can you imagine even one town like Danville, Virginia, (in which I make my home) which with its suburbs has a population of 30,000; which has the largest bright loose-leaf tobacco market in the world; some of the largest textile mills in the United States; 42 Protestant churches and three colleges—can you imagine a place like this having only one poor, lone ancient frame Catholic church 20x40 FEET INCLUDING SANCTUARY AND VESTIBULE and with no other Catholic institution? Can you imagine NOW the fact that Danville is THE VERY BEST OFF of all the towns in this vast parish when it comes to things Catholic?

Can you possibly begin to imagine the effect of all of this upon the few and scattered Catholics here? Can you imagine the condition and chances of the children? Can you imagine these and a lot of other things that I just cannot afford to put into print? Well, if you can, you are a real and a great wonder and you can easily imagine why I am stuck and sticking fast and crying out as I do.

You are a greater wonder still if you can reflect seriously upon all of this and then not begin to throw "bricks" and try to get all of your friends to "throwing." When enough of this is done we shall have at least one complete "plant" in all of this vast territory where the real Catholic church is probably less known than in any other part of the United States.

The price of a few bricks will not mean much TO YOU or your friends; EVEN IN THESE HARD TIMES. Just try to imagine what it will mean though to the Church and the souls in a place like this—WHAT WONDERS IT WILL SOON WORK, and what blessings it will bring upon YOU and yours. Among other things it may make possible the sending of some good sisters here to work their usual miracles of mercy.

It may, too, encourage other priests (and students) to volunteer for, and to throw their all into places like this that so often seem to be almost abandoned portions of the Master's vineyard. In fact you just cannot imagine how much good the price of a few "bricks" sent now and again by YOU and YOUR FRIENDS will do. You can't imagine either how much good some of your thrift stamps, war-savings stamps and Liberty Bonds (or coupons) will do.

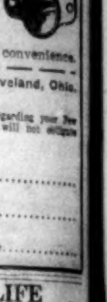
Therefore resolve RIGHT NOW to sit down and throw a "brick" or two all the way to Danville, Virginia, and to get all of your friends to do it and to pass this ad. on and on. Be sure to remember that little as well as big "bricks" count, and don't fail to send your "brick" the safest way to:

REV. A. J. HALBLEIB,
Danville, Virginia.

Kindly note that my address is just Danville, Virginia, and the fact that this ad. is published with the permission and special blessing of the Rt. Rev. Bishop of the diocese of Richmond, Virginia.

A quarter from every family reached by our paper would build up a fund of $120,000 for our printing plant. But how many readers, even with good intentions are thinking of sending the quarter?

NOW Is Your Chance
to equip your church at 1-3 less than the regular cost.
We have some lots of
ODD HOLDERS
which were not finished an exact match to pews for which they were ordered.
Let us know the seating capacity of your church and the color of your pews, and we will try to get you a good match at this special rate, while they last.



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Kindly send me full information regarding your Pew Hat Holders. This, I understand, will not obligate me in any way to buy.
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The only Text Book which gives full instruction on family from the Physiological viewpoint based on Christian principles; a work needed by every one.
Marriageable young men and women should study this book before marriage.
Parents cannot afford to be without it.
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Send No Money
I will not accept a single penny of your money until you are satisfied and tell me so. Simply fill in and mail the coupon below giving me the simple, easy information I ask for and I will send you a pair of my Extra Large Tortoise Shell Spectacles, for you to wear, examine and inspect, for ten days, in your own home. The glasses I send are not to be compared with any you have ever seen advertised. They are equal to spectacles being sold at retail at from $12.00 to $15.00 a pair. You will find them so scientifically ground as to enable you to see far or near, do the finest kind of work or read the very smallest print. These Extra Large Size Lenses, with Tortoise Shell Rims, are very becoming and your friends are sure to compliment you on your improved appearance. There are no "ifs" or "ands" about my liberal offer. I trust you absolutely. You are the sole judge. If they do not give you more real satisfaction than any glasses you have ever worn, you are not out a single penny. I ask you, could any offer be fairer?

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